taken for granted, and, say, Japan! Young Japanese graduates get their first jobs just before they leave school. Lists of available jobs are shown to them, graded more by opportunity for promotion and social prestige than by initial pay, which is very low in all pursuits. Priority of choice depends on academic achievement—the best students in nationally prominent schools get the best jobs, while only manual labor may be open to mediocre students. This allocation of jobs among beginning workers is a crucial event. Most of them will stay with these employers throughout their working lives or until the dissolution of the enterprise.

Explaining the structure of the American economy to the students in one of the largest Japanese universities, I mentioned that we in the United States consider it normal for a young man to change jobs in order to acquire experience and test his abilities—not only his technical skills but also his ability to get along with people and find his way in a new environment. The audience, both students and faculty members, seemed interested but somewhat incredulous. When the question period came, a professor remarked, "In our country, if a man has changed employers two or three times, he is regarded as an unreliable, quarrelsome individual." At this point Emma entered the discussion. "In the United States the fact that a young man has worked in various cities in all four corners of the country rather speaks in his favor by showing that he has initiative and courage. In contrast, a man who spends all his life on the same job is likely to be thought a failure." This remark met with applause and polite laughter. In closing the meeting, the dean summarized the problem. "The American professor," he said, "explained to us why people in the United States are not afraid to change their occupation. You also should have more courage and should not hesitate to change your position, but not before you have secured another job." There was again applause and polite laughter. It looked as though mobility of labor in the United States and immobility in Japan had suddenly epitomized for our listeners the contrast between the American and Japanese ways of life.

In the United States mobility affects all aspects of our lives. People come and go, and today's neighbors may be hundreds of miles away tomorrow; people promptly become friends and promptly forget one another; human relations become less formal than in more settled communities but also more superficial. Mobility prevents stagnation but also makes it more difficult to crystallize opinions and tastes; it favors the development of social and moral instability. It has advantages and disadvantages, but how assess them so as to establish an exact balance? Studying this question in connection with the structure of the population and internal migrations in this country, I was perhaps inclined to stress the bright side of the picture. My opinion may